



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The Rev. Dr. REEVES read the following paper :—

ON THE ISLAND OF SANDA.

THE little island of Sanda, lying some three miles off the southern coast of Cantyre, is about four miles in circumference. The Mull of Cantyre, which is situate on its west, is the point where Scotland is nearest to Ireland, being only eleven miles and a half distant from Tor Head, in the county of Antrim.* It formerly belonged to the parish of Kilblane; but, together with it, and Kilcolmkill, is now comprehended in the parochial union of Southend. This being the route by which the early Scotie immigration from Ireland passed over to Alba, the whole district is strongly impressed with social and ecclesiastical features of an Irish character. The language always bore the name of the colonists, and the term *Erse* of the modern day is only a modification of it.† The traditional associations of the people all looked westward, and the titles of nearly all the adjacent parishes are commemorative of illustrious worthies of the Irish church.‡ Kilcolmkill, Kilblane, Kilkivan, Kilchenzie, Kilkerran, Kilmarow, and Kilcalmonel, bear the impress of St. Columba's, St. Blaas's, St. Kevin's, St. Caimnech's, St. Kieran's, St. Maolrubha's, and St. Colman-elo's veneration. We may expect, therefore, to find in the historical scrap which has been handed down to us regarding the island of Sanda sufficient matter to interest an Irishman, and render its notice a suitable subject for the consideration of the Academy.

The received name of the island is of Norse origin; but the Irish name is *Abhuinn*, of which *Aven*, as it is known among the Highlanders, is merely a variety. Fordun, in the fifteenth century, calls it *Insula Awyn*;§ Dean Monro, at the close of the sixteenth, *Avoyne*;|| while George Buchanan latinizes it *Avona*, which he interprets "portuosa," as if a deflexion of "haven."¶

stantine, are other tombs, and in the same province some megaliths (*dolmens*); in Kabylia, one or more cromlechs, and others in the regency of Tunis; and in the Zengur district, Dr. Barth speaks of a trilithon 10 feet high, with a lintel 6 feet 6 inches in length."

—See "Journal of Archæological Society," March 31, 1862, p. 43.

* New Statistical Account of Scotland," vol. vii., pt. 2, p. 414.

† See Adamnan's "Columba" (Irish Archæol. and Celtic Soc.), p. xxxix.

‡ The contrast between the parochial nomenclature on the east and west sides of Scotland is very striking. On the east, the names are for the most part secular, and derived from the Pictish age; on the west, they are generally ecclesiastical in their origin, combining with the prefix *Kill* the name of some commemorated Irish saint.

§ "Insula Awyn, ubi cella sancti Adamnani, ibique pro transgressoribus refugium." Scotichron., lib. ii. cap. 10 (vol. i. p. 45, ed. Goodall).

|| "Before the south poynt of the promontory of Kyntyre, lyes be ane myle of sea, ane iyle neire ane myle lange, callit the iyle Avoyne, quhilk iyle is obtained that name fra the armies of Denmark, quhilkis armies callit it in their leid Havin. It is inhabit and manurit, and guid for shippes to lay one ankers."—Description of Western Isles, 1594.

¶ Hist. Scot., lib. i. cap. 35. See Extracta e Var. Chron. Scot., p. 9; Orig. Paroch. Scotiæ, vol. ii. pt. 1, p. 9, and pt. 2, p. 820; Old Statist. Acct. of Scotland, vol. iii. p. 366

An Irish Franciscan, called Father Edmund Mac Cana, one of the Clanbrassil Mac Canns, visited the spot in the early part of the seventeenth century; and the interesting tract which records his experience is preserved in manuscript, together with a topographical memoir of parts of the counties of Antrim and Down, in the Irish collection of the Burgundian Library at Brussels. It was kindly copied for me, in 1851, by our late associate, Mr. Charles Mac Donnell, and I am thus enabled to submit it to your consideration on the present occasion:—

“*Insula Sandæ, seu Avoniæ, Hiberniæ Obhuinn, brevis descriptio,
R. P. fratris Edmundi Mac Cana.*”

“*Insula Sanda est in oceano Scotico ad occasum, uno milliari a Kentiriæ continenti sejuncta; complectitur in circuitu unum magnum milliare. Solum jucundum, fructuum ac frugum, si coleretur, ferax. In ea est ædícula S. Ninniano sacra, ad cujus cœnobium in Galvidia tota insula spectat.* Conjunctum huic ædicolæ est ossarium sive sepulchretum quatuordecim filiorum sanctissimi viri Senchani† Hiberni, sanctitate illustrium, saxeo murulo septum, in quo sunt septem‡ grandia et polita saxa, quibus sanctissima corpora teguntur; in quorum medio erat obeliscus, altior hominis statura (ut mihi jam suggerit memoria). Nemo mortalium impune ingreditur illum murulum. Lepidum est quod mihi retulerunt insulani: gallinam, id loci ingressam, ova peperisse et exclusisse; pullos, cum jam præ ætate egredi poterant, omnes intortis collis insigni spectaculo processisse. Retulit mihi etiam grandior natu insulanorum, et ferme omnium pater, hoc prodigium quod subscribo. Ængussius Mac Donellus, § Kentiriæ ac insulæ Ilæ dinasta (quem ipse jam olim vidi) ingressus est aliquando insulam, multa comitante caterva, inter quos etiam fuit præcipua Kentiriæ juvenus. Cum forte dinasta ac cæteri nobiles de rebus seriis tractarent, juvenus, ut solet, se pilæ ac clavarum ludo exercebat; pila vi clavæ impulsæ, priusquam ab adversa manu juvenum excipi posset, altius in sacrum sepulchretum volavit. Juvenis, memor loci religionis, iniecit tantum alterum pedum et manuum, ad extrahendam pilam. Ab incolis reprehenditur quod sacri loci majestatem violaverit, idque criminis eum impune minime latitum denunciant. Ille lusum nihilominus cum sociis persequitur. Exacto lusu, ac appetente nocte, in hospitium se recipit, ad focum sedet;*

* St. Ninian's church, Candida Casa, now Whithorn, in Galloway.

† Senchan is a well-known Irish name. We find it in Adamnan, in the form *Senchanus*. The Irish calendars commemorate, at the 23rd of June, Clann Shencan, 'The Sons of Senchan,' who are probably the fourteen here alluded to.

‡ The combinations of *seven* are very frequent in Irish hagiology. There is a long list of groups of seven bishops in the *Leabhar Breac*. An ancient cemetery in Tory Island, off the coast of Donegal, is called *The Muresher*, i. e. *mór seipeap*, 'great six,' a well-known term denoting seven. A discussion of this frequent application of the term *seven* to churches, saints, and periods in Irish tradition, would form the subject of a very interesting paper.

§ Concerning the Mac Donnells of Sanda, see New Statist. Acct. of Scotland, vol. vii., pt. 2, p. 525.

cooriuntur statim ingentes dolores in toto pede quem in sepulchreto intulit. Insulani significant divinam esse ultionem læsæ religionis. Intumuit mirum in modum pes, adeo inflatus divina ultione ut equi magnitudinem exæquaret. Sub mediam noctem juvenis expirat. Omnes Deum laudant, sancta corpora deinceps religiosi venerantur. Hinc descendum quantam habeat rationem et curam sanctorum suorum Deus optimus maximus, quorum sacrilegam irrisionem et contemptum impius Calvinus, novus evangelista, orbi intulit, aut potius intrusit. Magnum hoc miraculum excitavit in animis spectatorum, et ex ipsis audientium, etiam a nostra religione aversorum, sanctorum hominum reverentiam.

“In illa insula fuit repertum brachium sancti Ultani,* quod, thecæ argenteæ inclusum, ante hoc bellum† religiose servabatur a viro generoso ex inclyta Mac Donellorum familia.

“Fons est ibi non procul a sacello perennis aquæ, miraculis, ut insulani et multi ex continenti mihi dixere, nobilis. Frequentabatur quidem meo tempore ab accolis circumquaque, maxime ab iis in quorum animis aliquæ reliquæ priscae religionis residebant. Sunt multa alia mira et jucunda quæ homines mihi fide dignissimi de hoc loco retulerunt, quorum mihi et memoria non suppetit, et tempore excludor.

“Illis sacris cineribus hoc quod sequitur rude epitaphium cum ibi essem posui; atque ad illud sacrum sepulchretum tertio sacris misteriis cum magna animi mei recreatione sum operatus.

“Corpora bis septem, tota veneranda per orbem,
 Senchanii natum Sanda beata tenet.†
 Doctorum divumque parens, Hibernia quondam
 Quos genuit Sanctos, Scotica terra tegit.
 Scotia dicta minor, multis celebrata trophæis,§
 Matris in amplexu, pignora cara tenet.
 Sanda tibi cedit, veterum celebrata camœnis
 Bettiginum gazæ, ripa beata Tagi.
 Hos igitur sacros cineres devotus adora,
 Quisquis in Hebrigenum littora tuta venis.”

In this interesting narrative we perceive how vividly local traditions were preserved two centuries ago, and we observe a lamentable falling off when we compare with it the whole amount of legendary or other information which could be collected concerning this spot by the most intelligent and pains-taking visitors of modern times.

A writer in the “New Statistical Account of Scotland,” the minister of the parish, thus sums up his knowledge of the place:—“In the

* This is probably the silver-enshrined arm, commonly called St. Patrick's, which is now in the possession of the Right Rev. Bishop Denvir. See Reeves's Adamnan's Columba, p. lxxvii.

† The war alluded to was probably the rebellion of 1641, and the Keeper mentioned seems to have been resident in Ireland.

‡ Instead of the first two lines are added the following:—

“Corpora bis septem, septem conduntur in urnis,
 Ut natu gemini sic videantur humo.”

§ An interlineation reads, “genuit quæ Scotia major.”

island of Sanda are situated the ruins of a chapel, dedicated to St. Nian, together with two crosses of very rude design. In this burying-ground, there is a superstitious story, universally believed, respecting an alder tree growing over the reputed grave of the saint, over which should any one walk, even by chance, he is doomed to die before a year expire. Like the former repositories of the dead, this burying-ground also shows every mark of neglect, being unenclosed; the grave-stones are broken and defaced, and betoken that want of affection and respect for the dead which is cherished by the rudest nations.”*

Mr. Howson, an English traveller, in reference to the spot, states that the chapel is called Kilmashenaghan, from a St. Shenaghan, who is said to have been appointed by St. Columba to the charge of Kilcolmkill.†

The latest visiter, the accurate and indefatigable Mr. Thomas Muir, sums up the result of his observations in these words:—“The island itself is very picturesque, but besides a greatly ruined chapel, thirty-three feet in length, and two crosses, nearly seven feet in height, contains nothing that is very interesting.”‡

How painfully does the imagination of the Celt contrast with his practice! The fate of the little cemetery of Sanda is but a type of the prevailing condition of our most venerated sanctuaries. The mind paints horrors, and the tongue relates the calamities, of the desecrator, and yet no effort is made to stay the desolating hand of time, or take common precaution against the injuries of trespass and dilapidation. The patron saint is invested with imaginary dignity, yet his cemetery is exposed to dishonour; sanctity is supposed to reside in the spot, yet utter neglect is the only practical testimony which is borne to the persuasion; and while the foot or hand of him who would disturb a sod, or remove a stone, is considered an accursed limb, the beast of the field is allowed to range at pleasure within the hallowed precincts, and make a rubbing-post of a monumental pillar,—the velvet sward its bed by day, and the enclosure of the chapel its shelter by night, the trodden, miry receptacle of its nocturnal filth.

The Secretary of the Council read the Resolution passed by the Council on the 7th of April, 1862, recommending that certain articles in the Museum, and such others as it may be thought desirable to lend, be forwarded for exhibition in the South Kensington Museum, and moved that it be adopted by the Academy.

Whereupon it was moved, as an amendment, by the Rev. William Reeves, D. D., and seconded by Dr. R. R. Madden,—That the consideration of the recommendation of the Council be deferred until the Stated Meeting in November.

A division having taken place, it appeared that there were 16 votes for, and 25 against the amendment.

* Written Nov. 1843. “New Stat. Acct.,” vol. vii., pt. 2, p. 429.

† “Transact. of the Cambridge Camden Soc.,” p. 80.

‡ “Old Church Architecture of Scotland” (Edinb. 1861), p. 125.

F. J. Sidney, LL. D., then moved, and J. F. Waller, LL. D., seconded, the following amendment:—That such articles as it may be thought by the Council desirable to lend be forwarded for exhibition in the Museum, South Kensington, London, belonging to the Science and Art Department of the Committee of Council on Education, during the forthcoming International Exhibition of 1862.

A division having taken place, it appeared that there were 24 votes for, and but 7 against, the amendment, which was accordingly declared by the President to be carried.

The Lord Chief Baron then moved, and the Rev. Professor Jellett seconded, as an addition to the amendment:—That, in executing the amendment which has been now passed, the Council have due regard to the safety of the articles selected for transmission to London, and the means to be adopted for their transmission, and for their secure custody there. This motion, having been put by the President, was adopted.

MONDAY, APRIL 28, 1862.

The VERY REV. CHARLES GRAVES, D. D., President, in the Chair.

Mr. F. J. Foot read a paper “On the Botanical Peculiarities of the Burren District, county of Clare.”

The REV. H. LLOYD, D. D., D. C. L., read the following paper:—

ON EARTH-CURRENTS IN CONNEXION WITH MAGNETIC DISTURBANCES.

IN a paper recently communicated to the Academy, the author showed that the regular diurnal changes of the horizontal component of the earth's magnetic force are due to electric currents traversing the earth's crust, these currents operating as disturbing forces, which cause the magnets to deviate from their mean positions according to known laws. This relation being once established, the diurnal laws of the Earth-currents may be inferred from their effects. It was thus ascertained that the azimuth and the intensity of the currents varied throughout the day, according to certain laws depending upon the hour-angle of the sun. At different parts of the globe these laws were found to exhibit certain well-marked features in common; while their differences were accounted for, in many instances, by the geographical and physical characters of the region in which they occur. The author now proceeds to extend the same inquiry to the currents which produce the *magnetic disturbances*.

It has been shown, by the labours of Kreil, Sabine, and others, that the disturbances of the magnetic elements are subject to periodical laws, depending upon the hour, which are constant for a given place, and for a given season of the year. The sums of the changes produced by these disturbances, at each hour of observation, have been calculated by General Sabine for three of the British Colonial Observatories. The corresponding quantities have been deduced by Dr. Lamont, for Munich; by Mr. Broun, for Makerstoun, in Scotland; and by the author, for Dublin.